

SATURDAY, 13TH APRIL, 1878.]

[**CONFIDENTIAL.**]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES

ODDH, AND CENTRAL PROVINCES.

Received up to 6th April, 1878.

POLITICAL.

The *Najmul Akhbár*, Meerut, of the 1st April, in its columns of latest news, publishes an article headed "Why does not the English Government trust the natives?" The article bears the signature "A. B. T." It seems to be a translation, because it appears from the context that it has been written not by a native but by an Englishman. The article opens thus:—One of the reasons why the natives cannot be the true friends of our Government is that our Government does not place confidence in them. It is a fact that if a man is considered unworthy of confidence, while he thinks himself a true well-wisher, he is very much aggrieved. Men generally complain that under this Government all high appointments and promotions depend upon colour. No Government can be said to be firmly established until it has won the affections of

Circulation,
320 copies.

the people, and no subject-people loves a Government until they are placed on a footing of equality with the ruling tribe in the matter of rights and privileges. It appears from past history that the subjects of every king were his friends and well-wishers. The reason of this was that all classes of his subjects enjoyed equal rights and privileges. During the Muhammadan supremacy in India the Musalmans never looked down upon the Hindus as a conquered people. The Hindus were eligible to every civil and military office in the public service. The result of this was that the Muhammadan rule, despotic and tyrannical as it was, lasted so long in a foreign country, at a time too when civilization was in a very backward state and peace was rare. Whenever the question of the admission of natives to the higher ranks of the civil service is agitated, it is replied that they are not trustworthy. Some natives may not be trustworthy, but the same charge does not apply to the whole native population. What effect is this charge calculated to produce on the minds of those men who think themselves truly loyal to the State. In connection with this, the second ground of complaint is that we do not meet in a friendly way the natives. The Government is not wholly to blame for this. But the blame attaches to some ignorant and ill-tempered men whose misconduct brings the Government into disrepute. Englishmen generally treat natives with hatred and discourtesy, and, therefore, the latter do not gladly pay visits to the former but as a matter of necessity. They even avoid such formal visits as much as possible. The behaviour of Englishmen towards natives has a great effect upon the minds of the latter, because the merits of a Government are judged by the conduct of the men of the ruling race. A native friend of mine was anxious to become a volunteer, and to join any one of those volunteer corps which have been formed in the country. But some one told him that only Europeans could become volunteers, and

therefore he became very melancholy. He asked me how he could become a European, so that he might be able to enjoy the privileges especially reserved for Europeans, and complained to Heaven that he was born in a country where he could not enjoy the full rights of man. When in the course of his intercourse with me he came to learn that it is not necessary for a man who wishes to be a volunteer that he should be a European but that he should be a Christian, he jumped up in his chair and said—Is this what is meant by civilisation, good manners, and the science of politics? If we cannot be appointed to offices of trust and responsibility, can we not be made even *bigari* soldiers (i.e., volunteers)? Does our Government look upon us as rebels? Was the royal proclamation of 1857 only intended to be beautifully printed on white paper? Are we not able even to load and discharge a rifle? Are we so lame that we cannot undergo military exercises? Have we no eyes so that we cannot hit a mark? We were hitherto under the impression that God has blessed only Europeans, especially Englishmen, with all the excellent qualities of mankind, but now we see that even a native can acquire all those excellent qualities by adopting the Christian faith, i.e., by a mere change of religion which is a mere matter of belief. This was a question, says the writer, to which I could give no answer; and finding my friend so much excited, I was convinced that to distrust a trustworthy man extremely hurts the feelings of the latter

The *Vrita Dáhrá* of the 1st April continues the article which was noticed in the *Selections* for the week ending the 23rd March, 1878, page 219. The writer argues that the past history of the whole world bears testimony to the fact that a powerful nation has always established its dominion over a weak nation. The policy of every nation in dealing with another nation has been guided by the principle that might is right. The writer then after explaining this principle at great length,

Circulation,
175 copies.

proceeds to remark that the English originally came to India as a company of merchants. But now they have become the rulers of the country. This is no doubt the result of their good luck. Some persons say that it was a great mistake on the part of the Native Chiefs of India to have called in English intervention in their mutual quarrels. They believe that if the Native Chiefs had not invited the English to interfere in their intestine disputes, the English would have never acquired sovereignty in India. This is indeed true to some extent. But our Native Chiefs did not foresee that the English would gradually become more powerful than they. We are therefore not justified in accusing our Native Chiefs of committing a mistake. They wanted to do one thing, but quite a different thing took place. The establishment of British supremacy in India may be ascribed to the wisdom or shrewdness of the English and to the ignorance or stupidity of the natives. Seeing that what has come to pass is the result of our own action, we should submit to our lot without murmuring. Now the duty of the natives to the English Government is like that of a virtuous woman of the Brahman caste to her husband : *i. e.*, let her husband be educated or uneducated, rich or poor, beautiful or ugly, virtuous or vicious, she never thinks of marrying another man, and loves her husband with her full heart, and does every thing in her power to please him. Likewise, without concerning ourselves at all about political affairs, we should hold it to be our duty to do every thing in our power to win the good will of the English Government, and to believe that the Government does nothing but what is beneficial to us. (The article is to be continued.)

NATIVE STATES.

Circulation,
150 copies.

A correspondent of the *Muraqqai Tahrib* of the 1st April, writing from Kishangarh, complains of the prevalence of oppression and tyranny in the Kishangarh State, Rajputana. Six months

ago a mahajan, who was formerly an inhabitant of Ajmir, opened a cotton and grain shop in Rupnagar, in the Kishangarh State. Sometime ago he sent Rs. 500 through a man to his agent at Jaipur. But another mahajan of Rupnagar decoyed the man to his house. The mahajan murdered the man, robbed him of the money he had with him, and threw the dead body into a well outside the town. When the Jaipur agent of the mahajan, who sent the money, denied receiving the money, the latter reported the matter to Diwan Sobhag Singh at Kishangarh. The diwan deputed Kotwal Anandi Bakhsh to investigate the matter. The murderer was identified and pleaded guilty. He was thrown in the prison, and all his property was seized. The diwan and the kotwal divided the property between themselves. When the mahajan, who lost the Rs. 500, applied to the diwan for the sum, his claim was rejected, and he was told that he was fortunate inasmuch as he escaped imprisonment. This act of injustice on the part of the diwan induced him to abandon Rupnagar for Ajmir. In the meantime an informer told the diwan that the mahajan was going to Ajmir to complain to the English authorities against the diwan. By the order of the diwan the kotwal arrested the mahajan and his brother and placed them in custody. The kotwal then tied them to a tree and severely whipped them in order to extort a receipt from them for the money they claimed. They granted a receipt for the amount without receiving the money in order to secure their release from this torture. On their release they memorialized the agent for the Kishangarh State. Their case is now under the consideration of the agent for Marwar. The writer also complains that a tax at the rates of Rs. 11 and Rs. 3 is levied in the Kishangarh State to meet the extra charges incurred by the State this year.

A correspondent of the *Rahbar-i-Hind* of the 2nd March, writing from Kashmir, complains of the severities exercised by the police constables upon the people in the Kashmir State.

Circulation,
450 copies.

THE VERNACULAR PRESS ACT.

Circulation,
200 copies.

The *Hindi Pradip* of the 1st April, in reference to Act IX of 1878, says that the arguments advanced by the Members of the Legislative Council in defence of the Vernacular Press Act are entirely unfounded. First, they say that the editors of vernacular newspapers are not well educated men. If they mean by this that the editors of vernacular newspapers are not graduates of the university, or that they do not wear coats and pantaloons, or that they stick to their excellent old customs and manners, then they are quite right. But if education means truthfulness, the power of distinguishing between right and wrong, honesty and patriotism, the editors of vernacular newspapers may be said to be educated men. They may not have a thorough knowledge of the English language, but they possess the above qualities which are acquired by a sound English education. Secondly, the Members of the Legislative Council say that vernacular newspapers are read by ignorant and uneducated men. This shows how far the members were bent on doing justice at the time! Do men like Sir Dinkar Rao and Sir Salar Jang, who, not being well acquainted with English, read only vernacular papers, fall under the category of uneducated men? Thirdly, it is said that the writings of the vernacular press are calculated to cause disaffection in the minds of the people. But it should be observed that vernacular newspapers never spread any false news as their Anglo-Indian contemporaries do. The latter grossly exaggerate every thing which tends to reflect discredit upon the natives. Only a short time ago they told strange things about Maharaja Sindhia, but no one took them to task. The fact of the matter is that it is only Englishmen who enjoy perfect liberty. It was the English Government that gave us the liberty of the press. It is the Government that has withdrawn that liberty from us. This fact will be recorded in the History of India. We should not be punished for these things which used to escape

from our lips in a state of unconsciousness induced by pain and distress. The Government should rather remove our pain and win our gratitude. It is the first maxim of political jurisprudence that the king should win the affections of his people for the permanence of his rule. The Government should deal with us in such a way as to make us forget that we are subject to a foreign nation. We fail to understand why the Legislature should have exhibited such haste in passing the Vernacular Press Bill, because there was no fear that any objections which we might have raised against it would have necessitated any alterations or amendments in its provisions. The License Bill affected all classes of the community, and we raised a great hue and cry against it. But no one listened to our complaints.

The same journal, in another article, in reference to the Vernacular Press Act, says:—Our tongue is now cut off, but still our mind will continue to look upon this as an act of oppression and injustice. In spite of all our efforts we cannot check our feelings when the flames of patriotism burn in our heart. Alas! the cursed time! Every branch which we take hold of in order to climb upwards is cut. The door of dramatic performances has long been shut against us. We have no wealth. We have lost all our strength. We are tightly bound hand and foot, so that we cannot stir in the least. However, hitherto we enjoyed freedom of speech. But now our mouths are also gagged.

The *Berar Samachar* of the 31st March, in reference to the Vernacular Press Act, says that the Government was pleased of its own accord to confer equal liberty upon the native press with the English press: hence it is clear that it would never withdraw that liberty from us without good reason. We ourselves are to blame for the loss of our liberty. The grant of liberty encouraged vernacular newspapers, which, following the

example of their English contemporaries, made considerable improvements. But sometimes they carried the use of their privilege to an extreme, and very trenchant writings appeared in them. No good accrued from those writings. But, on the contrary, the Government was alarmed by them, and has adopted measures for the repression of such writings in future. The Vernacular Press Act will not prove very detrimental to vernacular newspapers. However, it is possible that the proprietors of vernacular newspapers may now be exposed to constant trouble and harassment, because section three of the said Act can be made to apply even to ordinary writings. The vernacular newspapers are the chief means of representing the views and feelings of the people to the Government, but now it will be difficult for the vernacular newspapers to do this. There is a great scarcity of water at present in Berar, and the Government has not paid sufficient attention to the matter. The Act does not clearly state whether such matters should be published in vernacular newspapers or not. It will no doubt produce one beneficial effect. No vernacular newspaper will now be able to write any thing which may hurt the feelings of the Government or of any individual. But it is to be regretted that the Government will have now no means of ascertaining the sentiments and feelings of the uneducated masses. It is a good thing that the Act will moderate the thoughts of passionate writers. If it had accorded free permission to vernacular newspapers to make a true representation of facts in any matter which concerns the interests of the public, in simple and respectful terms, we would have to experience no great difficulty in conducting newspapers as we have at present. The enactment of the Vernacular Press Act has not only caused grief to the public, but His Excellency the Viceroy gave vent to expressions of great regret at the time of passing the Bill. Fortunately our present Viceroy is a poet and a good scholar, and knows fully the rights and privileges of the public press. We hope that

with a view to public good His Excellency will reconsider the Vernacular Press Act.

The *Urdu Akhbár* (published in Marathi at Akola) of the 30th March, in reference to the Vernacular Press Act, says that it may be reasonably presumed that the complaints against the Government which used to appear in the vernacular press were well-founded, because if any one had dared to publish false complaints against the Government, he would have been punished under that section of the Indian Penal Code which provides punishment for treason. It must be well known to our readers that we have often been exposed to great trouble and hardship in this non-regulation province (Berar) for publishing true news. The people could bring their grievances and complaints to the notice of the Government through the vernacular newspapers, and thus the vernacular press exercised a wholesome check over self-willed officers. As the affairs in Europe and on the North-West frontier of India are not in a satisfactory state the Government has begun to doubt the loyalty of the natives. The vernacular newspapers have been the first to suffer from this. The Government has destroyed the liberty of the press which was a great ornament of the British Government and for which it was distinguished above all other Governments. This unwise act of the Government will be always memorable in the annals of British India, and will be regarded as one of its most unjust acts. It will be at once perceived how unfair it is to place the vernacular newspapers under the control of the district officers whose illegal acts they formerly used to expose. Many newspaper writers will prefer to stop their papers rather than run the risk of placing their necks in the hands of district officers.

Circulation,
130 copies.

The *Malwa Akhbár* of the 29th March says that when the English originally came to India they were distinguished for their learning,

wisdom, and justice. They were free from spite. They loved others and looked upon them as their equals. As soon as we came in contact with them, our loyalty, appreciation of right, patriotism, and love of liberty received a great stimulus from their example. We used to praise them, both in private and in public, for their good intellectual and moral qualities. Finding the Englishmen possessed of these virtues we looked upon them as our parents and guardians. Accordingly we entirely placed ourselves under their protection, laid down our heads in their laps and slept a sound sleep. But our fellow countrymen who live in British territories have lately had occasions to complain of the partiality, injustice, &c., of the Government in certain instances. The vernacular newspapers, thinking these popular complaints to be very injurious to the Government, out of loyalty bring them to the notice of the Government. If the house of a man is on fire and he himself is asleep inside it, his friends enter the house and drag him out of it. In the same way the vernacular press deems it to be its paramount duty to acquaint the Government with the thoughts and feelings of the people. But some European officers, who are self-conceited and love flattery, condemn such writings in the vernacular press as being seditious. But this is a mistake as huge as a mountain on their part. A newspaper invents nothing. It simply reflects the public opinion. If the sentiments and feelings of the people were repressed and did not find a vent through newspapers, there is no knowing how they would burst out after a time. As far as the vernacular newspapers of the Bombay presidency are concerned, we are in a position to assert that it is not their object to cause disaffection. Then after referring to the enactment of Act IX of 1878, and to the speeches delivered by the Members of the Legislative Council on the 14th March, the editor observes, that His Excellency the Viceroy and Governor-General of India has especially attacked him. In justification of his conduct he remarks that in the dominions

of His Highness the Maharaja Holkar no man can venture to speak a word against the Government even in private. If a British subject were to do so he might be forgiven by the Government. But if a man were guilty of the same offence in the State of Holkar, he would be severely punished along with his whole family. All those articles which we publish regarding the Government have for their basis the articles which appear in the newspapers published in British territories. Thus when the tone of the latter improves, that of our paper will improve of itself. Whenever there are any just complaints against the administration of His Highness the Maharaja Holkar, we publish them without the slightest hesitation, and His Highness never forbids us to do so. The Government will find us more ready, than the newspapers published under its own jurisdiction, to act in strict accordance with its orders. But we hope that it will not blame His Highness for the faults which we have committed.

The *Sir Punch Hind* of the 28th March, in reference to the Vernacular Press Act, says it is the wish of the Government that we should keep our mouths closed. Well, we will no longer open our mouths. But still we must once more open our mouths to congratulate those men to whom the liberty of the vernacular press was an eye-sore. It is surprising that thousands of men should be killed to secure liberty for the Christian subjects of the Porte, while the natives in contradistinction of Europeans should be placed even beyond the pale of mankind.

Circulation,
100 copies.

The *Vakil-i-Hindustán* of the 29th March concurs with the *Statesman* in thinking that the district officers should have no control whatever over the vernacular newspapers. The scope and aims of Act IX of 1878 are not very strict in themselves. It only prohibits the publication of seditious writings, and of such

Circulation,
212 copies.

writings as tend to foster religious or race antagonism. Newspapers are also forbidden to be used as a means of extortion. It is, therefore, improper to say that the Act destroys the liberty of the vernacular press. The vernacular newspapers have only to observe the above conditions, otherwise they are perfectly free to criticise the measures of the Government, the acts of officers, and the proceedings of courts. But at the same time we apprehend that the liberty of the vernacular press will greatly suffer by the unjust interference of district officers. There are some officers of an irritable temper who will unnecessarily harass the proprietors of vernacular newspapers. They will smell sedition in every writing, however moderate in tone and style it may be, if it affects them in the least. The Act lays down no standard to judge of seditious writings. The same writing which may be quite innocent in the opinion of one man may be objectionable in the opinion of another. Thus there will be felt a great difficulty in the execution of the Act on this score. However, we must waive further discussion on this point for the present, and wait till difficulties arise in actual practice.

Circulation,
300 copies.

The *Kavi Vachan Sudha* of the 1st April publishes the following article in English on the Vernacular Press Act:—

"Lord Lytton is a very able Viceroy, if not the ablest. He is a sound politician, possessing much strength of will and determinateness of character. He is an able poet and a good speaker, saying happy things in happy words. When he came out to India at the special request of Mr. Disraeli (Now Earl Beaconsfield), we expected much from him. His determined and courageous move in the Fuller case realised fully our expectations, and he has put a check to the cruel treatment of servants by some of the Europeans in this country, who, we are sorry to observe, too often indulge in the luxury of beating them. Upon this humane move of Lord Lytton, we built a great many hopes and had a great many expectations; alas, they are but castles in the air! He has smothered, as it were, the beneficial influence of the vernacular newspapers of India.

There are three kinds of newspapers in India. The first are those that are conducted by Englishmen in the English language; these are read by most, if not all, of the Europeans of this country and a small number of educated

natives. Secondly, there are newspapers in English conducted by natives, and these are read for the most part by the educated natives of India : and, thirdly, there are newspapers in the vernacular languages conducted by natives after the models of English newspapers. It is against these and these only that our enlightened poet Viceroy has carried on his crusade ; for they reach the heart of the country and are read and digested by the masses. It should be admitted first of all that the vast majority of the people of India do not know the language of the conquerors, and that, therefore, they do not avail themselves of the newspapers conducted in English either by natives or the Europeans, and, therefore, it should be admitted that the vernacular newspapers reach the heart of the masses, and that they are the real exponents of the people's views and thoughts. These, therefore, work a very beneficial influence. True, it is that at times they openly preach sedition more by showing ignorance than by any intentional willingness on their part. True, it is that some write seditious articles and openly oppose the Government. True, it is that they write such rude trash as that quoted by the Viceroy in his very eloquent speech during the passing of the Bill ; but that all the papers should be punished for the sins of some passes our comprehension. That a Viceroy should take into his head to put down the influence of the vernacular papers without caring for the very beneficial influence worked by the whole vernacular press is some thing unsatisfactory and even unjustifiable. To place restrictions on the whole body for the sake of certain wild members whose occasional ravings hardly exercise any influence on the educated classes does not seem to be good policy. In short the Viceroy has taken away a very valuable birthright from us, a birthright belonging to every man, be he black or white, be he a Hindu or a European, be he an educated man or an illiterate fool. Sir C. Metcalfe very justly observes that freedom of public discussion, which is nothing more than the freedom of speaking aloud, is a right belonging to the people, which no Government has a right to withhold. In another place he says : "We are doubtless here for higher purposes, one of which is to pour the enlightened knowledge and civilisations, the arts and sciences of Europe over the land, and thereby improve the condition of the people. Nothing surely is more likely to conduce to these ends than the liberty of the press. We cannot conclude this article better than by quoting that truly noble, famous, and eloquent passage from one of the speeches of Mr. Sheridan. "Give," says that great orator, "to ministers a corrupt House of Commons, give them a pliant and a servile House of Lords, give them keys of the treasury, and the patronage of the Crown : and give me the liberty of the press, and with this mighty engine I will overthrow the fabric of corruption, and establish upon its ruins the rights and privileges of the people." In like manner, give the magisterial officers of the Government every power to oppress the people of the land, give them the doggedness of their views however wrong they may be, give them power to do all sorts of sins in the administration of justice, but give us the liberty of the press, and with this mighty engine we will overthrow their ill-gotten power and establish fair justice and truth on its ruins.

Query :—The mouths of all the vernacular newspapers are muzzled. What is the fate of those that publish in their columns articles in the English language, and what is the fate of those that publish articles that are nothing but translations into vernacular of the articles in the English newspapers ?”

Circulation
84 copies.

The *Nur-ul-Absar* of the 1st April publishes a long

The Vernacular Press editorial on the enactment of the Vernacular Press Act. The substance of the article is as follows :—Act IX of 1878 has been enacted to gag the vernacular press. It was the Government that conferred the privilege of liberty upon the vernacular press, therefore there is no ground for complaint if the Government has withdrawn that privilege. Those administrators who made the vernacular press free had more in view the advantages of the liberty of the press than its disadvantages. But of late the vernacular press has been denounced as being impertinent and seditious in tone. The Government apprehended that the writings of the vernacular press were calculated to cause disaffection, and has, therefore, placed restrictions upon its liberty. It has been accused of sedition, extortion, and intimidation. The vernacular newspapers should be extremely sorry, not because an Act has been enacted which affects their liberty, but because that all of them have been accused of these serious charges without exceptions. If the vernacular newspapers were really guilty of those offences which have been urged against them, it is a matter of great shame and ignominy to them, and the Government has bestowed a great favour upon them in enacting Act IX of 1878. The new Act mitigates the punishment provided for the offending newspapers in the Indian Penal Code, and is calculated to prevent the newspapers from falling into those serious difficulties and dangers into which they would have otherwise fallen. For this act of kindness all those publishers of newspapers who publish their papers only with a view to public good should be thankful to the Government. Act XXV of 1867 requires the publishers of books and newspapers to execute a bond to the Government, in a cer-

tain prescribed form, and in the case of defaulting publishers, provides a punishment of imprisonment for two years and a fine of Rs. 5,000. Now it should be observed that the non-execution of the bond in question, which is nothing but a statement of facts, is *per se* not so grave an offence that it should deserve such heavy punishment. But the provision of this heavy punishment in the said Act only shows a belief on the part of the Legislature that seditious writings can do a great deal of evil, and that, therefore, an abuse of liberty deserves very heavy punishment. The writer then briefly refers to the chief provisions of sections 3 to 8 of Act IX of 1878, and proceeds to remark that it is now perfectly useless for any vernacular newspaper to protest against the new Act. It was the duty of the members of the Legislative Council to do so when the Bill was introduced before the Council. But, from the absence of any objections being raised against the Bill, it may be presumed that there were such overwhelming arguments against the maintenance of the liberty of the vernacular press before the Council that no member dared speak a word in favour of the vernacular newspapers. It is said that a collection of a hundred and fifty extracts from the vernacular newspapers was also submitted before the Council to prove these charges which had been brought against the vernacular press. Indeed, in the face of this conclusive evidence, no member could possibly speak a word against the measure. Besides this, perhaps, some complaints made by Native Chiefs and Government officials against the vernacular newspapers were also submitted before the Council. But we have one thing to say on this point. The extracts from vernacular newspapers which were submitted before the Council were probably taken from the weekly reports on vernacular newspapers. But the Members of the Legislative Council were probably unaware that only those articles are specially translated in the weekly reports which are written against the Government, the Government officers, and the public measures of the Government, and

that those articles which are written in praise of the Government are not noticed in the weekly reports. It is true that a wise man profits by knowing his defects or faults and not by knowing his merits. This is one of those excellent principles on which the vernacular press was made free. But perhaps the vernacular newspapers in criticising the Acts of the Government unwisely transgressed the limits of fair criticism to an extent which could not be tolerated. And this led to the enactment of Act IX of 1878. But there was no need of a separate legislation. If any newspaper published any false complaint, it could be dealt with under the existing law, and if the existing law was inadequate, it might be amended. The Vernacular Press Act will have the effect of stopping the mouths of the editors of vernacular newspapers. The Government itself in a way incited the vernacular newspapers to criticise its acts. In the former annual reports on the vernacular press it used to be mentioned that such and such vernacular newspapers were not in the habit of discussing the administrative and political measures of the Government. But when they began to criticise the acts of the Government, it was displeased with them. In fact they should have remembered that it was beyond their province to do so. Moreover, the manner or way in which they did it was distasteful to the Government. In the Selections from the Records of the North-Western Provinces Government for the year 1873 the Government has expressed a very good opinion of the vernacular newspapers. It is expressly stated therein that the vernacular newspapers are useful to the Government. Hence we are unable to realise what has made them so bad within the last three or four years. As far as we can judge, we don't think that the character of the vernacular newspapers in general of the North-Western Provinces, Oudh, and the Panjab has undergone any great change for the worse within the last three or four years. Sir William Muir, the late Lieutenant-Governor of the North-

Western Provinces, himself used to peruse the vernacular newspapers. But we don't know if any of the Members of the Legislative Council now read them. It is surprising while the local Government expressed a good opinion of them so lately, that the Supreme Government should have come to know of their bad character. Besides, the wording of Act IX of 1878 is so vague that men will abstain from writing the history of any personage, and from describing the manners and customs of any tribe, for fear of making themselves liable to the penalties provided in the said Act. A contemporary says that the books written by missionaries make them liable to punishment under the provisions of this Act. Another evil which will accrue from this Act will be this; hitherto vernacular newspapers were a means of correcting those false rumours which used to get currency among the masses; but for the future this will not be possible, because the vernacular newspapers will now no longer have any credit with the people.

GENERAL ADMINISTRATION.

The *Almora Akhbār* of the 1st April, in a long leader, denounces the imposition of the license

Circulation,
60 copies.

The License Tax.

tax. The following is the substance of the article:—The Government has raised the maximum rate of the license tax from Rs. 16 to Rs. 500 in utter disregard of the impossibility of a man being able to pay Rs. 500 while even the payment of Rs. 16 pressed so heavily upon him? The contribution of fifty lakhs of rupees by the English people towards the relief of the Madras famine has as it were called into being the license tax. This act of charity on the part of Englishmen was an unusual thing, and was, therefore, destined to bring a calamity on India. The high praise bestowed upon Englishmen by newspapers for their liberality was as it were a prelude of the abominable tax. We thought that the Government would never treat its poor native sub-

jects with strictness, but now we see that we were quite mistaken in our thoughts. A large number of men will abandon their trades for fear of the license tax. Some Englishmen justify the levy of the license tax on the ground that taxation is heavier in England than in India. But this assertion simply betrays their ignorance of the real condition of India. There is no comparison whatever between the material condition of England and that of India. The vast difference between the two will strike at once even the most superficial observer. The Government does not teach us the industrial arts. It only gives us a literary training which has made our condition worse. Europeans and Eurasians have the first claims to appointments in the public service: the natives get only the refuse. The natives used to earn a livelihood by holding ministerial offices, but the Government has now thought fit even to abolish some colleges. It has pleased Heaven to expose them to the ravages of famine. And now the license tax has aggravated their miseries. There is no doubt that the Government has devised the license tax for our own benefit. But we apprehend that the proposed remedy will make our disease worse.

The same paper complains that cases of theft are very frequent in Lalbazar, Almorah. The police do not care at all for this. They have not yet traced a single theft. The grain dealers enhance or lower the prices as they like, and adulterated articles are also sold in the market, but the police do not interfere.

The *Berar Samachar* of the 31st March, after referring to the revised postal rules for Berar, reducing the postage on the transmission of proof-sheets or articles sent by correspondents for publication in newspapers, says that the Postal Department is one of those departments which have attained to a remarkable degree of improvement under the British administration.

In reference to the Postal Department in Berar, the writer says that letters destined for outlying villages which are situated six or seven kos from the nearest post-office, are not delivered in time. The Government should, therefore, establish some more post-offices, so that the distance between one post-office and another may not exceed four or five kos.

The *Berar Samachar* of the 31st March, in reference to the enhancement of salt duties and the imposition of the license tax, dwells upon the advantages of enforcing economy in conducting the administration of the country.

The *Oudh Punch* of the 2nd April publishes a few Persian verses. The following is the substance of the verses :—I am exposed to great grief and there is no one to console me. It is very painful that I cry and there is no one to listen to my wailing and crying. Look at my helplessness. Alas ! I cry under the pressure of the license tax, and wailing and crying is my only companion in grief. Trade or commerce thinks itself to be one of the most unfortunate creatures in the world. The dearth has exhausted all my patience. I cry but no one is aware of my crying. The question of the liberty of the press is under the consideration of the Government, but it is a thousand pities that there is now no Metcalfe in India.

Circulation,
230 copies.

A correspondent of the same paper, writing from Lahore, speaks of the men of the postal department at Lahore as dakaites and plunderers, and complains that they appropriate copies of the *Oudh Punch* to their own use and do not deliver them to the addressees.

The *Aftab-i-Panjab* of the 1st April, publishes a few Urdu verses on license tax, communicated by one Abdul Malik, of Khori.

The License Tax.

Gujrat. The following is the substance of the opening verses :— Run, O morning breeze! Offer our respects to Her Majesty, and communicate this message that the people are suffering severely from starvation. There is no need to levy the license tax. The imposition of the tax will ruin the whole country.

Circulation,
\$27 copies.

The *Agra Akhbār* of the 28th March, publishes an article contributed by a correspondent whose *nom deplume* is Azád. The article is headed "The way of cajoling the half-civilised." The substance of the article is as follows:—

The Government of India and the Natives.

Our Government is, as it were, an experienced and kind nurse who always cajoles the half-civilised children (the natives) with great love and tenderness, and prevents them from committing any act of naughtiness or wickedness by administering to them pills of policy. She never casts an angry glance at these "black" children. We should be extremely thankful to this European nurse for the kind treatment we always receive at her hands. It was great impertinence on the part of these half-civilised children that they used to ask the nurse for the delicious and nutritious sweet-meat-ball of civil service. She coaxed them with false promises. But the naughty children were importunate and reminded her from time to time about her promises. Sometimes she told them that she would get them the sweet-meat balls at the Delhi Darbar, where great sweet-meat sellers would assemble. Sometimes she told them that the "black" children cannot digest the sweet-meat balls, because the balls are transformed into rabbits and jump to and fro in the stomach. Sometimes she told them that the sweet-meat balls were too hard for their gentle teeth. While at other times she told them that she had asked the *bara sahib* at England to send some good sweet-meat balls for them. In this way a long time elapsed. During this interval of time the "black" children succeeded in acquiring a little knowledge of English,

and began to harass her by urging their claims in a legal and constitutional manner. When she perceived that they were bent upon vexing her by their importunities, she cunningly gave a civil service sweet-meat ball to the young Maharaja of Darbhanga under the belief that this would have the effect of shutting the mouths of other children from complaining for a time. But she was quite mistaken. The gift of an excellent sweet-meat to the son of a rich nobleman only served to whet the grief of the sons of poor men, because they felt that he being a rich man did not at all stand in need of that sweet-meat. Now we ask a few questions on behalf of the half-civilised natives. Were our teeth too weak to crack that sweet-meat? Were our stomachs too weak to digest it? Is it impossible to digest it without the aid of claret and champagne? Save the Maharaja of Darbhanga was there no one in India who could deserve it? Is the inexperienced and gentle stomach of the Maharaja considered to be the best place in India for honestly keeping the sweet-meat as a trust? Were we thought unworthy of that gift? Did the Empress of India send only one sweet-meat? Does it become our enlightened Government to have coaxed and cajoled us with false hopes for a long time? Is there no native officer who could digest that sweet-meat? In answer to my questions a voice from the skies says that all my objections are false. It informs me that the sweet-meat has been given to the young brother of the Maharaja of Darbhanga on quite a different ground from any of those to which I have referred above. It says that the sweet-meat in question is a very sacred thing, and that, therefore, its fortunate recipient has to incur a large expense in making presents and offerings. The native officers cannot afford to pay the expense of those presents and offerings. If the sweet-meat were given to them, it would become a deadly poison to them. As I did not understand the word presents or offerings, I referred to the vocabulary of police technical terms. The vocabulary gave

several meanings of the word, but the one best applicable to the context of the Heavenly voice was as follows:—Hockey, badminton, billiards, polka, champaign, brougham, buggy, phaeton, riding horses, hunting dogs, &c. Hence it is clear that only those natives who can afford to pay for this kind of presents or offerings will be admitted to the ranks of the civil service. The civil service question has now assumed quite a different aspect. The native officers of proved ability and merit have now been practically barred from the civil service. The sons of rich noblemen should leave schools and colleges, learn the European method of making presents, and compete with the white-skinned civilians in running and jumping, then the Government will not hesitate to appoint them members of the covenanted civil service.

LOCAL AND MISCELLANEOUS.

Circulation,
400 copies.

The *Milār Darakhshān* of the 1st April exhorts the different sects of the Muhammadan community in India to give up their mutual hostility. They should give up their sectarian prejudices and promote union among themselves. For this noble act even the angels in Heaven will bless them. All their misfortunes will be at an end, and they will soon begin to prosper. The writer then calls upon the Nawab of Rampur, Nawab Hasan Ali Khan, of Haiderabad, Sindh, and the Nawab of Khairpur, Sindh, to set the movement on foot at once.

Circulation,
210 copies.

A correspondent of the *Rohilkhand Akhbār* of the 30th March, writing from Sahāranpur, says that the pressure of distress from high prices is so great at Sahāranpur that many vagrant children are picked up in the thoroughfares. They are supported at the poor-house. Any man can get a child from the poor-house for support by the permission of the

Joint-Magistrate. To this we have no objection. But a very evil practice has also grown up by which harlots are enabled to obtain girls. If a harlot wants a certain girl, she gives the poor parents of the girl eight or ten annas and induces them to file a petition at the court of the Joint-Magistrate to the effect that they are unable to support the girl, and, therefore, wish to make her over to the harlot. And the Joint-Magistrate accords his permission to this. It should be observed that the harlots will train up the girls to their vile profession. Thus it may be rightly said that the Government indirectly encourages prostitution, and will be held responsible for it on the day of judgment.

The *Agra Akhbār* of the 28th March publishes a very lengthy article communicated by a correspondent, in which the writer dwells upon the attitude of hostility of the editor of the *Friend of India* towards the Musalmans, defends them against his aspersions, and argues that they are loyally attached to the Government of India.

Circulation,
327 copies.

The *Hindi Pradip* of the 1st April urges upon the natives the need of unity. Our great ancestors, whom we remember with so much reverence, were always able to accomplish their objects by making a union among themselves. Nothing can be worse than the present wretched state of our country and of our religion. When our religion faded, our vedic language (i.e., Sanscrit) also being oppressed by the Muhammadan conquerors betook itself to Germany. Our wealth found its way to England. The unity of India plunged itself in the waters of the Indian Ocean. Our enterprise, courage, bravery, and patriotism also vanished along with unity. Disunion flourished in the country, and India which was once a garden became as desolate as a place for burning the dead. Famine, the levy of taxes, and the octroi duties have sucked her

Circulation,
200 copies.

dry. She is now quite prostrated and unable even to stir. All* her body is covered with wounds inflicted by the British lion. The loss of unity among us is the cause of all our misfortunes.

The *Qaisar-ul-Akhbar* of the 24th March publishes an Urdu translation of an article of the *Pall Mall Gazette* of the 4th March. A correspondent of the *Allgemeine Zeitung* had an interview with a learned Muhammadan gentleman of Arab descent in Northern Africa. The article embodies the views of the latter gentlemen. He said : It is the wish of God that the Russians should rule at Constantinople. But it is also the wish of God that the Russians should rule all over Europe and Asia as Alexander the Great once did. It is much better that a great Christian Emperor has conquered the Musalmans than those timid merchants who dishonestly instigate their friend to fight and promise him aid in the event of an emergency, but instead of fulfilling their promise leave him to the tender mercies of his enemy (shame be upon them). But God will punish them. Further on, the Muhammadan gentleman observed that the Indian empire of those cowardly merchants would now be at an end because the Indian Musalmans would wreak vengeance upon them, that the Khedive would shut up the Suez against them, &c.

The *Nusrat-ul-Akhbār* of the 1st April republishes the above article from the *Qaisar-ul-Akhbār*.

The *Koh-i-Nūr* of the 2nd March published a communicated article in which the Turks were highly praised and the Russians were denounced. In reference to the above article the *Patiala Akhbār* of the 1st April publishes an article in its correspondence columns, in which the writer describes the Turks as a very oppressive people. He says that they made

* A more literal rendering of the original will be as follows : In whatever direction we direct our eyes we see the stamp of the claws of the British lion.

their Christian subjects Musalmans by force and severely oppressed them. In support of his statement he refers to the fact that the Musalmans in the time of their supremacy in India oppressed the Hindus, demolished their temples, and built masjids on the sites of those temples. He goes so far as to hint that the very tenets of the Muhammadan religion inculcate hatred and enmity towards the followers of other religions.

The *Mihir-i-Darakhshān* of the 1st April quotes three extracts from the *Nur-i-Afshan* to show the ill-will which the Christian missionaries bear towards the Musalmans. In the first extract the writer in the *Nur-i-Afshan*, in speaking of Lord Derby and of the Sultan of Turkey, uses the verb in the plural number in reference to Lord Derby, but he uses the verb in the singular number in reference to the Sultan of Turkey, which is impolite according to the Hindustani idiom.

The second extract from the *Nur-i-Afshan* is the following :—The Christian provinces of the Turkish empire, which were groaning since long under the oppression of the Turks and to whose complaints save God no worldly sovereign listened, have at last been freed from Turkish oppression. If the Turks are entirely expelled from Europe in view of their past misdeeds, no man will look upon their expulsion as an act of injustice.

In the third extract the writer in the *Nur-i-Afshan* says :—Muhammad speaks nonsense in derision of the doctrine of Trinity thus.

After quoting the above extracts the editor of the *Mihir-i-Darakhshān* remarks. Alas! The present miserable conditions of the Musalmans.

The *Mihir-i-Darakhshān*, the *Nasrat-ul-Akhbār*, and the *Nasrat-ul-Islam* issue from the same press, called the Nasrat-ul-press, at Delhi. The proprietor of the press is one Nasrat

Ali, a bigoted Musalman. The three papers are conducted in a sectarian spirit in opposition to the Christians. The *Mihir-i-Darakhshan* bears on its forehead a verse which means that the advent of the *Mihir-i-Darakhshan* (the bright sun) extinguishes the flame of the *Nur-i-Afshan* (the propagator of light).

The *Nur-i-Afshan* is also a sectarian paper conducted by the American Mission of Ludhiana.

The *Nusrat-ul-Akhbār* of the 1st April publishes an Urdu translation of an article which appeared in the *Aljawāib*, a Turkish paper, on the conclusion of a secret treaty between Russia and Turkey. The following is an extract from the article:—The *Morning Post* states on reliable authority that a treaty has been concluded between the Russians and the Turks. The chief object of the Russians is that the Sublime Porte should make friendship with them and abandon its alliance with the English. The Russians urge that the way in which their losses in the war may be compensated for is that the Porte should aid them in taking India. They say that the English have no just claims on India, and that they have seized it by cunning and deceit. The Musalmans of India have publicly declared that the Sultan of Turkey is their Imām and King. Whenever the news of war reaches them, they earnestly pray that the dignity of the Sublime Porte may be maintained. They have sent a large sum of money for the relief of the Turkish wounded. As soon as the Sublime Porte will inform them that it has entered into a treaty with the Russians to release them from Christian bondage, they will receive the news with gladness. If they think that the Porte can defeat the English, they will assist it, specially when they come to know that Russia will also lend her army to it. If they are unable to render any material aid to it, they will at least excite rebellion in India, as they did in 1857. We (the *Jawāib*) have seen it stated in several English papers that

the natives at one place in India manufacture arms, and that the Government officers are unaware of this, or at least pretend to be ignorant of this. In a previous number of the *Jawāb*, we have stated that the Russians are instigating the Amir of Kabul to wage war against the English Government.

In commenting upon the above article the *Nusrat-ul-Akhbār* remarks that India takes in more English papers than Constantinople. But we have never seen it stated in any English paper that natives secretly manufacture arms at any place in India. Secondly, it is said that the Musalmans of India will excite rebellion as they did in 1857. May Heaven protect us from this false charge. The contribution of subscriptions by the Musalmans of India for the relief of the Turks has given birth to strange ideas. The Turkish papers have completed what was left by the English papers by condemning the Musalmans of India for rendering relief to the Turks.

The *Kavi Vachan Sudha* of the 1st April, in its columns of telegraphic news, states, on the authority of the *Bombay Chronicle* of the 1st April, that it appears from a telegraphic communication of 30th March from Constantinople that at 2 A. M. on the 28th March a general report spread at Constantinople that a bright light was visible in the direction of Mecca. It was generally believed that Imam Mehdi was born. A man dressed in green clothes, and holding a two-edged sword in hand was seen standing on the roof of a house. When the Sultan went up to him, he embraced the Sultan, and told him that he would liberate the whole Muhammadan kingdom from the hands of the Christians.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
1	<i>A'shab-i-Panjáb</i>	Lahore	Urdu	Bi-weekly	April 1st & 4th, 1878.	327 copies (including 50 copies taken by Govt.)
2	<i>Agra Akhbár</i>	Agra	Ditto	Weekly	March 28th, 1878.	100 copies.
3	<i>Ahsan-ul-Akhhár</i>	Allahabad	Ditto	Ditto	" 31st "	80 "
4	<i>Akhhár-i-A'lam</i>	Meerut	Ditto	Ditto	" 30th "	1050 copies (including 360 copies taken by Govt.)
5	<i>Akhhár-i-Am</i>	Lahore	Ditto	Ditto	April 3rd, 1878.	112 copies.
6	<i>Akhhár-i-Tamannái</i>	Lucknow	Ditto	Ditto	1st "	120 "
7	<i>Akmal-ul-Akhhár</i>	Delhi.	Ditto	Ditto	March 31st "	254 copies (including 40 copies taken by Govt.)
8	<i>Aligarh Institute Gazette</i>	Aligarh	Urdu-English	Bi-weekly	" 30th, & April 2nd, 1878.	60 copies.
9	<i>Almorah Akhbár</i>	Almorah	Hindi	Bi-monthly	" 1st "	50 "
10	<i>Anjuman-i-Akhhár</i>	Sháhjahánpur,	Urdu	Ditto	" 30th 1878.	130 "
11	<i>Anjuman-i-Hind</i>	Lucknow	Ditto	Weekly	" 29th "	410 copies (including 250 copies taken by Govt.)
12	<i>Anjuman-i-Panjáb</i>	Lahore	Ditto	Ditto	" "	100 copies.
13	<i>Anwár-ul-Akhhár</i>	Lucknow	Urdu	Weekly	April 4th 1878.	

14	<i>Ashraf-ul-Akhbār</i>	...	Delhi	...	Ditto	...	Tri-monthly	...	" 1st	105	copies.
15	<i>Benares Akhbār</i>	...	Benares	...	Hindi	...	Weekly	...	March 28th 1878.	77	"
16	<i>Benār Samāchār</i>	...	Akola	...	Marathi	...	Ditto	...	" 31st	150	"
17	<i>Bhārat Bandhū</i>	...	Aligarh	...	Hindi-English	...	Ditto	...	March 29th, & April 5th 1878.		"
18	<i>Cawnporean</i>	...	Cawnpore	...	Urdu	...	Bi-monthly	...	" 1st	100	"
19	<i>Dabdobah Sikandri</i>	...	Rāmpur	...	Ditto	...	Weekly	...	" " 31st	352	"
20	<i>Gwalior Gazette</i>	...	Gwalior	...	Hindi-Urdu	...	Ditto	...	March 24th & 31st 1878.		"
21	<i>Hindi Pradīp</i>	...	Allahabad	...	Hindī	...	Monthly	...	April 1st 1878.	200	"
22	<i>Jaipūr Akhbār (Rajputana),</i>	...	Jaipur	...	Urdu	...	Weekly	...	March 29th	125	"
23	<i>Jalwah Tār</i>	...	Meerut	...	Ditto	...	Ditto	...	April 1st	142	"
24	<i>Kārdmah</i>	...	Lucknow	...	Ditto	...	Ditto	...	" "	300	"
25	<i>Kāshī Patrikā</i>	...	Benares	...	Hindi-Urdu	...	Bi-monthly	...	March 31st	310 copies (including 200 copies taken by Govt.)	"
26	<i>Kāsi Vachan Sudhā</i>	...	Ditto	...	Hindi-English	...	Weekly	...	April 1st	300	copies.
27	<i>Kayasth Samachār</i>	...	Lucknow	...	Urdu	...	Monthly	...	" " 31st	350	"
28	<i>Khair Khwah-i-Alam</i>	...	Delhi	...	Ditto	...	Weekly	...	March 28th. & April 4th, 1878.	135	"
29	<i>Khair Khwah-i-Hind</i>	...	Ditto	...	Ditto	...	Bi-monthly	...	March 1st, 1878.	200	"
30	<i>Khair Khwah-i-Oudh</i>	...	Lucknow	...	Ditto	...	Ditto	...	" 31st	30	"
31	<i>Khurshid-i-Alam</i>	...	Lahore	...	Ditto	...	Weekly	...	April 1st		"
32	<i>Koh-i-Nār</i>	...	Ditto	...	Ditto	...	Ditto	...	March 30th	495 copies (including 30 copies taken by Govt.)	"
33	<i>Lama-i-Nār</i>	...	Jaunpur	...	Ditto	...	Ditto	...	" 31st	50	copies.
34	<i>Lauh-i-Mahfūz</i>	...	Moradabad	...	Ditto	...	Ditto	...	" 29th	85	"
35	<i>Lawrence Gazette</i>	...	Meerut	...	Ditto	...	Ditto	...	April 2nd	500 copies (including 50 copies taken by Govt.)	"
36	<i>Melwa Akhbār</i>	...	Indore	...	Marathi	...	Ditto	...	March 29th		"

List of papers examined.—(continued.)

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
37	<i>Marwār Gazette</i>	Jodhpur	Hindi-Urdu	Weekly	" 25th, & April 1st, 1878.	100 copies.
38	<i>Mashir-i-Qaisar</i>	Lucknow	Urdu	Ditto	March 31st, 1878.	300 "
39	<i>Meerut Gazette</i>	Meerut	Ditto	Ditto	" 30th "	80 "
40	<i>Mihir-i-Darakhshan</i>	Delhi	Ditto	Tri-monthly	April 1st "	400 "
41	<i>Mitra Bilās</i>	Lahore	Hindi	Weekly	" "	150 "
42	<i>Muhib-i-Hind</i>	Meerut	Ditto	Weekly	" "	245 "
43	<i>Mumba-ul-Ahkām</i>	Lucknow	Ditto	Bi-monthly	" 30th "	30 "
44	<i>Murāqai-Tahzib</i>	Ditto	Ditto	Ditto	April 1st "	150 "
45	<i>Mutla-i-Nūr</i>	Cawnpore	Ditto	Weekly	" 2nd "	40 "
46	<i>Naiar-i-Azam</i>	Moradabad	Ditto	Ditto	" 28th "	96 "
47	<i>Najm-ul-Akhdār</i>	Meerut	Ditto	Daily	March 1st to 6th "	320 "
48	<i>Nār-i-Afshan</i>	Ludhiana	Ditto	Weekly	" 4th "	425 "
49	<i>Nār-ul-Absar</i>	Allahabad	Ditto	Bi-monthly	" 1st "	84 copies (including 4 copies taken by Govt.)
50	<i>Nār-ul-Anwār</i>	Cawnpore	Ditto	Weekly	March 30th "	380 copies.
51	<i>Nusrat-ul-Akhdār</i>	Delhi	Ditto	Tri-monthly	April 1st "	100 "
52	<i>Nusrat-ul-Islām</i>	Ditto	Ditto	Ditto	" "	70 "
53	<i>Oudh Akhdār</i>	Lucknow	Ditto	Daily	" 1st to 6th "	820 copies (including 90 copies taken by Govt.)
54	<i>Oudh Punch</i>	Lucknow	Urdu	Weekly	April 2nd, 1878.	280 copies.
55	<i>Panjābi Akhdār</i>	Lahore	Ditto	Ditto	March 30th "	300 "

56	<i>Patiala Akhbār</i>	...	Patiala	...	Ditto	...	Ditto	...	April 1st	"	240	"
57	<i>Qaisar-ul-Akhbār</i>	...	Allahabad	...	Ditto	...	Ditto	...	March 24th, & 31st, 1878.	"	150	"
58	<i>Rafāh-i-'Am</i> ...	...	Sialkot	...	Ditto	...	Ditto	...	March 29th, 1878.	"	600	"
59	<i>Rahbar-i-Hind</i> ...	...	Lahore	...	Ditto	...	Ditto	...	" 30th, & April 2nd, 1878.	"	450	"
60	<i>Rohilkhand Akhbār</i>	...	Moradabad	...	Ditto	...	Ditto	...	March 30th, 1878.	"	210 copies (including 50 copies taken by Govt.)	"
61	<i>Sadiq-ul-Akhbār</i>	...	Bhawalpur	...	Ditto	...	Ditto	...	April 1st	"	699 copies.	"
62	<i>Safir-i-Budhānd</i>	...	Muzaffarnagar,	...	Ditto	...	Ditto	...	March 27th	"	500	"
63	<i>Safir-i-Hind</i>	...	Amritsar	...	Ditto	...	Ditto	...	" 30th	"	200	"
64	<i>Ditto</i>	...	Delhi	...	Ditto	...	Ditto	...	" "	"	75	"
65	<i>Saiad-ul-Akhbār</i>	...	Ditto	...	Hindi-Urdu	...	Hindi-Urdu	...	April 1st	"	86	"
66	<i>Shola-i-Tūr</i> ...	...	Cawnpore	...	Urdu	...	Urdu	...	" 2nd	"	310	"
67	<i>Shubha Chintak</i>	...	Ditto	...	Hindi	...	Hindi	...	" 1st	"	150	"
68	<i>Sir Punch Hind</i>	...	Lucknow	...	Urdu	...	Urdu	...	March 28th	"	100	"
69	<i>Sohail Hind</i>	...	Meerut	...	Ditto	...	Ditto	...	April 2nd	"	146	"
70	<i>Tohfah-i-Kashmir</i>	...	Srinagar	...	Ditto	...	Ditto	...	March 27th	"	250 copies (including 200 copies taken by Maharaja of Kashmir.)	"
71	<i>Umdat-ul-Akhbār</i>	...	Fatehgarh	...	Ditto	...	Ditto	...	" "	"	150	"
72	<i>Urdu Akhbār</i>	...	Delhi	...	Ditto	...	Ditto	...	April 1st	"	69	"
73	<i>Urdu Akhbār</i>	...	Akola	...	Marathi	...	Marathi	...	March 30th	"	130	"
74	<i>Urdu Akhbār (Akola)</i>	...	Ditto	...	Urdu	...	Urdu	...	" "	"	190	"
75	<i>Vakil-i-Hindustān</i>	...	Amritsar	...	Ditto	...	Ditto	...	" 29th	"	212	"
76	<i>Vrit Dhārā</i>	Dhār	...	Marathi	...	Marathi	...	April 1st	"	175	"

PRIYA D'S,

Government Reporter on the Vernacular Press of Upper India

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